

Vol. XXXII

JUNE, 1937

No. 10

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Making Masons At Sight—Is It Warranted?



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 ALFRED HAMPDEN MOORHOUSE, *Editor*
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 27 Beach Street, Boston, Mass. Telephone HANcock 6451

Vol. 32 JUNE, 1937 No. 10

SUMMER With remorseless regularity the seasons roll. And now comes Summer—with its surcease of toil to some and its hectic increase of activity to others.

Within Freemasonry lodges are called off and the change from labor to refreshment is in order. During the days of relaxation ahead there should be no lessening or let down of the work of the Craft, however, for it is in the daily deeds and doings of the vast membership of our beloved fraternity that the principal merit of true Craftsmanship lies—and by this token there is no resting period.

If you find in any day or place opportunity to do a service to your fellows do not let it pass, but seek always to fulfil the purpose of a Craftsman and honor the organization of which you are a part.

REASON & MORALS Since the war there has been a notable recovery of vitality in the field of world philosophy. This is not unprecedented, however, for two hundred years ago there was a similar, though proportionately much greater concentration on this field. The conditions of the two have much in common. Both periods faced a wide-spread collapse of the traditional certainties, particularly in the spiritual sphere; both are conscious of a general weakening of standards of conduct; both bestir themselves with some heat to counter false or one-sided estimates of the world structure, from which, doubtless, they think the disintegrating influences proceed.

Such a situation, though in one sense encouraging for the philosopher, who finds his teaching for once in demand outside philosophic quarters, is yet in another sense full of difficulty for him, since it is not really the same question the people want answered so much as that which he has been accustomed to discuss with his fellow-philosophers. To put it bluntly, the public demand is for someone to tell them how to live, and the philosopher was not trained for that part. He is accustomed to explaining the nature and structure of the moral judgment, its relations to other forms of judgment, etc., and these questions are for people generally remote and impractical, so that the moral philosopher seems to be spinning metaphysical cobwebs while the world goes to the devil for lack of wisdom.

These philosophical meanderings, however, need not disturb the Freemason, nor deter him in his search for Truth if he will hold to the principles in which he has been instructed. These are basic and comparatively simple. To "fear God and keep His commandments" seems to sum up the issue. Strayings from the straight

path of strict adherence have been the cause and will continue to be the cause of most of the world's ills, and a return to moral and spiritual stability will result all the sooner this truth is acknowledged and established.

Amid the muddled theories and methods afflicting the world today the Craft can best show its usefulness by observing the admonition of that excellent motto of the Grand Lodge of Massachusetts: "Follow Reason."

ST. JOHN'S One of the most promising features of Masonic practise is that of observing St. John's Sunday. Processions to divine service in the churches throughout the community definitely establish in the public eye the connection of the Craft with a spiritual side of life.

No contemporary observer of current trends can fail to take note of the emphasis stressed by the nation's sanest thinkers in all their public utterances on the need for spiritual introspection and rejuvenation.

The world today is divided into two forces: material and spiritual. Example of the former and their efficacy or lack of it, in any assurance of happiness, are evident in the totalitarian states. Only in those countries where the democratic principle prevails do spiritual forces remain a factor, and even in these, there is some evidence that a breakdown is imminent.

Granted that a nation, or individual, may secure the wealth of Croesus, of what avail is it if in the end he lose his soul? Of what comfort are worldly possessions when at the hour of death stark reality confronts one with the fact that life has been wasted in pursuit of a futile thing? Better far to be content with small things, to do good, and leave a heritage of love through pure beneficence and unselfish living than to acquire wealth through the exploitation of others.

Attendance in church on St. John's Sunday, or for that matter on any Sunday, is to be commended to all right-living Masons. The service of God is the duty of a Mason. St. John, as one of the patrons of the Craft to whom Masonic lodges are universally dedicated, deserved well at the hands of his contemporaries as his memory does to his spiritual successors.

TRIPE Occasionally we receive a literary (?) communication parodying the obligation of a Freemason. Clothed in the cheap and tawdry habiliments of terminological persiflage, it makes appeal only to those readers with the limited intelligence of its author. It is neither witty nor clever; it is offensive to good taste and the proprieties; in fact, to use the vernacular, it is plain "tripe."

Such a misfit message has just come out of the West via the columns of a Masonic journal which ought to know better than to print such stuff. Yclept "A Pledge for Masonic Editors," it purports paraphrastically to prescribe the penalties for plagiarism, listing the editor of this publication, with four other reputable Masonic writers, as the deities to whom, presumably, the powers of proscription are ascribed.

Notwithstanding the implied compliment, we dislike the thing, and hope the offense will not be repeated.

A Monthly Symposium

Is the Practice of Making Masons At Sight Warranted?

The Editors:

ALFRED H. MOORHOUSE
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SAN FRANCISCO

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CHICAGO

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MAKING MASON'S AT SIGHT

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

ONLY in the rarest cases is the practice of making a Mason "at sight" justified. To proceed on any other hypothesis is to defeat or nullify the very essence of Craft teachings, for the actual



making of a Mason, i. e., progress through the various chambers by steps into the inner sanctum with its attendant lectures, instructions and the explicit requirement to learn the Work literally can alone give the initiate any clear comprehension of the purposes of the fraternity. By this precise knowledge only can the newcomer build an understanding of, or become the medium for spreading, that Light which is of the essence of Freemasonry. There is no substitute for it.

Too often has a motive which should have no part in Craft procedure prompted well-meaning but short-sighted men to persuade politically and otherwise prominent individuals to join the Masons "at sight." The suspicion sometimes arises that the individual so designed to be honored may also have a motive not entirely altruistic.

The significance of the ritual in itself is sufficiently plain enough to show that the honor of wearing even an Entered Apprentice's apron is one which neither prince nor potentate can acquire except he be a Mason. No one upon whom degrees are conferred "at sight" without full realization of all the implications contained in the several steps or degrees can truthfully be said to be a Mason.

We know that presidents and governors and others high in the political counsels of the community have been permitted to take these short-cuts—but that does not add to their virtues as Freemasons, nor does it particularly honor the Craft. George Washington, of whom the fraternity proudly speaks, was something more than an "at sight" Mason; Theodore Roosevelt said that one of the principal pleasures he got out of his attendance at lodge, and he attended as frequently as he could, came from the knowledge that men in humbler social circumstances could meet him on the level without embarrassment to either.

The recent beautiful ceremonial of the Coronation in London serves as an admirable illustration of the need for an impressive, devout and understanding ritual to impress the dignity and significance of the

throne not only upon the King himself, but also upon his subjects..

It detracts from the true significance of the Masonic ritual to permit any man to be raised to the sublime degree of a Master Mason through unorthodox procedure. Fortunately the instances where such has been the case are rare. It is hoped that they may become rarer yet—if not actually eliminated entirely.

VIOLATIVE OF MASONIC IDEAS

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco

"MAKING Masons at Sight—Is the Practice Warranted?" This topic has been argued for more than a century, yet remains unsettled.

A proper consideration would carry one back to a period antecedent to the establishment of Masonic regulations, as adjusted to the lessons of experience. Our space forbids such excursion. Yet to gain understanding of the subject it must be known upon what grounds the claim was based, and why it was generally repudiated. It should be made clear that ignorance, holding to a more than doubtful tradition, won out for a time against



the promptings of common sense and the known and recognized scheme of the Craft.

This claim of Grand Masters' prerogatives was based on the imaginative "Masonic history," with its long list of grand masters, which Anderson added to the Constitutions of 1723. For that list, long antedating the establishment of grand lodges, gave rise to the belief that as grand masters were before grand lodges they were therefore superior to such bodies, and that their authority could not be limited. It was almost treason to state that they were creatures of the organization that gave them being.

The first heard of "making Masons at sight" is in the inventions of Dermott. In preparing the third edition of his Ahiman Rezon, or Constitutions of the so-called ancients, he "omitted many regulations originally taken from Anderson and Spratt, whilst this is counterbalanced by the insertion of new laws passed by the seceders, such, for example, as the privilege of voting accorded to past masters, and the right of grand masters to make Masons at sight."—R. F. Gould, "History of Freemasonry," (English edition), Vol. xii, Page 456.

Yet even in the body named as adopting this innovation there would seem to have been dissent. For at the grand lodge meeting of the Ancients on April 16, 1776, we read: "Dermott stated that although the grand master had full power and authority to make (in his presence or cause to be made) Masons, where and when he pleases, yet he could not oblige any to admit the person (so made) as member, without the unanimous consent of the lodge, and if he made use of his privilege in the making of a Mason, he ought to have made a sufficient number of them to form a lodge and grant them a warrant by which means they would be entitled to registry; otherwise not."—*op. cit.* page 464.

Mackey very cautiously says that this "is described as the eighth landmark of the Order." Elsewhere this same authority declares that "the universal language and the universal laws of Masonry are landmarks." Yet he definitely says that "the making of Masons at sight is not universally received as an established law or the Craft." Therefore the pretended landmark falls of its own weight, being disallowed by that one most often referred to as authority in this uncertain field.

The patent absurdity of such practice in an institution that insists on the equality of all Masons within the lodge has become generally apparent. Modifications of the claims were incorporated into Constitutions, and in many cases it was expressly declared to be beyond the power of grand masters. Some few of the older bodies, and still fewer of those of later creation hold to this alleged "right." The latter, having not even the weight of tradition on their side, can be suspected of using the practice occasionally to glorify some particular grand master, or to gain advertising for Masonry in a dubious manner.

Most of the jurisdictions have modified their Constitutions to conform to a greater knowledge and to the dictates of common sense. California may serve as example. It started out in 1851 by reciting that of "immemorial usage" the grand master "has power to assemble Masons and confer the degrees upon a candidate at pleasure." A very unfortunate incident, or rather series of incidents followed shortly thereafter, the grand master exercising his prerogative upon a man who had been rejected in one of the lodges. In 1855 a resolution was adopted by grand lodge denying any such power, "except in a regular lodge, and by the unanimous consent of all members thereof present." The whole matter was threshed out by the committee, which deserves to be given in full because of its clarity of reasoning and the conclusiveness of its argument. This report asserted that the grand master "is but the creature of grand lodge, with no implied powers."

Space, already exceeded, precludes any enlargement of our discussion. It may be noted, however, that few of the men thus singled out for honor have contributed largely to the fraternity, whatever may have been their abilities or influence. Good men, truly representative of the virtues, and honored in their communities, need fear no difficulty in attaining membership in the lodge of their choice, and in the way that all others have gone to secure such object of desire. If any such

individual is unwilling to make the effort, why should the just rule of Masonry be broken for benefit of an outsider, or to put a grand master for the time in the limelight of publicity?

PRACTICE SEEKS GENERAL FAVOR

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

OPPPOSITION to the practice of "making Masons at sight" has materially increased during the last half century, and indeed at a much earlier period eminent Masonic jurists have expressed disapproval of such procedure and questioned the power of grand masters to exercise the privilege. The weight of argument in favor of the practice is in the assertion that it lies within the "inherent prerogatives of a grand master," and therefore it is beyond the authority of grand lodges, or of any body of Masons, to make restrictions in this regard. From what source this "inherent prerogative" was derived, unless it were from the almost unlimited authority with which grand masters were invested, is not known, yet there is probably as much justification for it as for other "inherent prerogatives" exercised by grand masters.

The power of the grand master to make Masons at sight is listed in some compilations of Landmarks, including that of Dr. Albert G. Mackey, and is conspicuously absent in other collections of "unchangeable" Landmarks. It is explicitly permitted by the written statutes of some grand lodges, including our own Grand Lodge of Illinois, definitely forbidden by others, and the remaining are silent on the subject. It will therefore be seen that there is no general accord as to the practice.

Much stress is laid on the argument that as grand masters enjoy the unquestioned authority to issue dispensations to brethren to form a new lodge and that these lodges are invested with the power to initiate, pass and raise candidates, it naturally follows that the authority he thus confers upon others may be exercised directly by himself; in other words, that he cannot grant a power to others which he does not possess in his own right.

There, however, is a material difference in the two procedures. While it is true that the grand master by his dispensation empowers brethren to make Masons, those seeking admission to the fraternity through a lodge under dispensation are required to pass the ballot of the brethren, whereas the favored individual who is made a Mason "at sight" enters the fraternity at the will and pleasure of the grand master alone.

Herein, we believe, lies the chief objection to the practice. It is violative of the fundamental principle of the fraternity that equally shall prevail in all respects, and particularly that each applicant shall be subjected to the terms and conditions imposed upon all "who have gone this way before."

The principle involved is in no manner affected by



the admission that it is seldom that the privilege has been abused by grand masters making Masons at sight of unworthy individuals, and that the danger of this happening is negligible; nor by the fact that when the grand master makes a Mason at sight the recipient of the honor is required to pass through the usual forms and ceremonies of receiving the various degrees.

We are frankly of the opinion that the practice of making Masons at sight is unwarranted; its legal aspects lie with the governing powers of grand lodges, notwithstanding the doctrine of "inherent prerogatives."

PRACTICE IS LESSENING

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

IF the average Mason was asked what is meant by "making a Mason at sight" he would probably express the belief—if he had any idea of the meaning at all—that the phrase means that the grand master has the power to slap a man on the back and declare him a Master Mason.



Making a Mason *at sight* means nothing like that. What it does mean is, that the grand master has the power to call an Emergent lodge, issue to it a dispensation to work and another dispensation to disregard the rule relating to the statutory time between degrees. After all that red

tape has been attended to, a candidate has conferred on him all three degrees at the one session. He is then an unaffiliated Mason and must then apply to some lodge of his own selection for membership.

The power to "make a Mason at sight" is sighted by Mackey as one of the Ancient Landmarks which, we all acknowledge in our obligations, is not within the power of any man to change. Yet four grand lodges in the United States expressly forbid the grand master "to make Masons at sight" and three others restrict the power. Only sixteen grand lodges in the

United States expressly permit such action.

The Grand Lodge of England—which of course is the Mother Grand Lodge of the World—does not recognize this as a legitimate right or power of the grand master. As a result, even the present King of England had to receive his degrees even as you and I. The only power given the grand master there is the right to shorten the period between degrees from four weeks to one week.

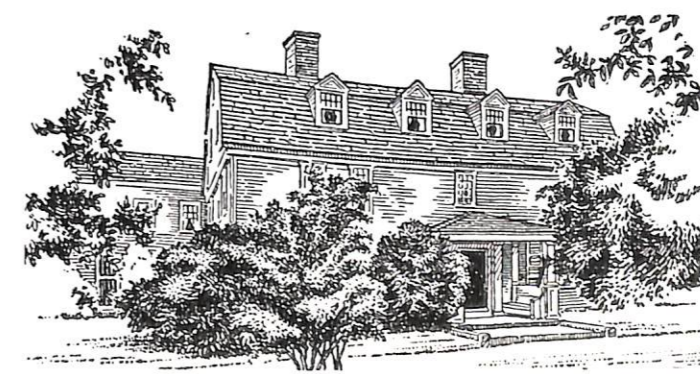
Possibly the most noted instance of the practice in this country was the action of the then Grand Master of Ohio in thus conferring the degrees on the then President-Elect William H. Taft in 1909. An Emergent lodge was convened in Cincinnati and the candidate was introduced, initiated, passed and raised, all in the one afternoon. Later he became a member of one of the Ohio lodges, and during his subsequent career attended various lodges as a visitor or guest.

Those grand lodges which have adopted the Mackey list of Landmarks must, perforce, recognize this power of the grand master. Those states not recognizing the Mackey list of Landmarks are, of course, in a position to take an independent stand. This results in a sharply defined opinion among Masonic authorities on this much-debated subject as to its legitimacy or illegitimacy.

The practice is one that has never been common, and with the passing of the years it seems to be growing less so.

It is true there are prominent men, nationally known, enormously busy, their time so filled that the common manner of becoming a Mason makes a demand greater than they can grant as far as time is concerned. But the need for the practice of this power of "making a Mason at sight" is so rare that it cannot be regarded as of first importance.

As stated by a bulletin issued by the Masonic Service Association, recently, "whatever the right and wrong of the argument may ultimately prove to be—if indeed the question is ever finally settled—at least the odd practice is one of the interesting bypaths of Masonic jurisprudence and has behind it the dignity and the interest of long use and ancient lineage."



WAYSIDE INN

ISRAEL PUTNAM: PATRIOT AND FREEMASON

By R. W. BRO. WILLIAM M. STUART, P.D.D.G.M.

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Israel Putnam appears to have been as nearly fearless as any mortal who ever lived. Around the story of his romantic career has grown up, like ivy which spreads along the wall, a mass of tradition and myth that has tended to obscure the true events of his life. Like the names of Richard Coeur de Lion and Robin Hood, "Old Put" has come to be accepted as a synonym for daring deeds.

Careless as he was of his life, it was once saved to him and his country from the fact that he was a Freemason.

Putnam came of old Colonial stock. He was born at Salem, Massachusetts, on January 7, 1718, and the little schooling he had was gained at that place. Here he was married at the age of twenty-one, but the next year he removed to Pamfret, Connecticut, and engaged in farming. He prospered, and became extremely popular with his neighbors. He seems always to have been called "Old Put," a sure sign of his genial nature and compelling personality.

It is probable that Putnam's physical courage had much to do with inspiring respect in his rough neighbors. Without mentioning the wolf story, which has been questioned, there were enough true incidents in his life to furnish material for a whole library of "Westerns."

For some unknown reason, he apparently did not go on the famous Louisburg expedition of 1745, but when the French and Indian War broke out he promptly enlisted and first saw service as a private in the expedition against Crown Point, and the resulting battle of Lake George—the first that "made" Brother Sir William Johnson.

The next year Putnam was commissioned a captain, and he saw much active service during the rest of the war. Two corps with which he was frequently associated, once famous, have now been forgotten.

Most Americans are, perhaps, unaware that a regiment of their countrymen once wore the scarlet uniform of the British regular army. During the Colonial wars the various colonies raised, equipped and paid their own troops. For the most part, even in that early day, the American soldiers were garbed in blue uniforms.

Shortly after the beginning of the French and Indian War, in 1755, the British Government organized in America an additional regiment and added it to the regular army, under the designation, "60th Regiment of Foot." The corps, however, was popularly called the ROYAL AMERICAN REGIMENT. It was composed of four thousand men—four battalions—and fifty commissioned officers, fifteen of whom were German or Swiss. The rank and file were mainly secured among the so-called Pennsylvania Dutch, but had representatives from many of the colonies, especially Virginia, Maryland and Massachusetts. The term of enlistment was three years. The first colonel was the Earl of London, and the regimental chaplain was the

Reverend Michael Schlater, organizer of the German Reformed Church of Pennsylvania.

Throughout the long and bloody French War this regiment rendered heroic service and earned an enviable reputation. At Ticonderoga, Motmorency and the Plains of Abraham, it served with distinction, and later, during Pontiac's Conspiracy, added to its fame.

It has been a favorite topic with American romancers, especially Fennimore Cooper. Major Heyward, one of the leading characters in *The Last of the Mohicans*, was of this famous corps, and Captain Wharton, who appears in *The Spy*, also held a commission in one of its companies. The name, ROYAL AMERICANS, is written all through the literature of our pre-revolutionary period.

The regiment of the present which is the natural successor of the 60th Foot in the British army, is called the *King's Royal Rifles*. A few years ago the commander of this regiment, Lord Grenfell, presented to the chapel on Governor's Island, in New York harbor, the ancient regimental colors of the corps. The flag is supposed to date from 1778, and is of faded blue silk embroidered with a wreath, motto, regimental number and the royal monogram. For twenty-seven years, beginning with 1756, Governor's Island was the headquarters of the regiment, and it is fitting that the standard should at last be sent home. At the ceremonies attending the presentation of the colors to the representatives of the American Army, a message from the King was read, in which His Majesty expressed a hope that the flag might tend to augment the friendship at present existing between the services of the two nations.

Another corps with which Israel Putnam had much to do during this war was Roger's Rangers, the leader being Robert Rogers, of New Hampshire. Rogers was a Mason, for it is on record that he visited St. John's Lodge, No. 1, of Portsmouth, N. H., on June 4, 1761.

According to many historians, Rogers had been, before the war, a smuggler. His reputation, otherwise was not so good, but he developed into a first class partisan. At first he led a single company, but this proving of value, others were organized until a total of seven companies owned Rogers as their major. Backwoodsmen all, the rangers were proficient in gunplay and wood lore. Armed with smooth-bore guns, it is said—though this seems strange, rifles being the natural weapons of men like these—they patrolled the forest which lay between the contending armies, and woe befell the enemy who crossed their path! Even the famous French partisan, Marin, and his men, proved no match for Rogers' followers.

Curiously enough, Marin is called by all the early historians, "Molang." But Parkman, than whom there is no better authority, says his name was Marin. Like Rogers, Marin was accused of dishonesty, but in the forest he proved terribly efficient. He, also, as we shall see, was a Master Mason.

Putnam's forte was scouting and bush-fighting. While he was frequently engaged in regular campaigns, his most startling adventures took place while he was out with Rogers and his rangers, or in command of his own Connecticut men. As the leader of an army, he proved to be of little worth.

He entered the war as a private, and came out of it a lieutenant-colonel. Pluck and energy won for him his preferment. His audacity was supreme, and he was quick to act.

On one occasion, having with him but five men, he was floating in a batteau on the Hudson near Fort Miller. A strong party of hostile Indians was discovered skulking through the brush on the eastern bank of the river. Instantly Putnam ordered his men to row the boat with all speed directly toward some rapids, long supposed to be impassable.

The Indians, thinking his destruction certain, remained passive while the boat was being tossed about in the rapid current. When the American party brought up safely in the still water below, the savages concluded that Putnam was under the special care of the Great Spirit.

In the winter of 1756, the barracks of Fort Edward caught fire. Only twelve feet distant was the magazine containing three hundred barrels of gunpowder. A futile attempt was made to batter down the blazing structure with cannon. It seemed as though the post was doomed.

At this juncture Putnam arrived, organized a bucket brigade, stationed himself on the roof of the barracks and poured water on the flames until the building began to totter and the commandant ordered him to descend. He then proceeded to drench the walls of the wooden magazine. In spite of all his efforts the outer layer of the planks was consumed and there remained but a thin partition between the fire and the powder. Old Put stuck to his task, saved the ammunition and the fort, then, terribly burned, retired to his bed.

If he were alive today, what a movie hero he would become!

Earlier in the same year Putnam had made a complete reconnaissance of Fort Ticonderoga, accompanied by six men. This feat his superiors termed the "best scout yet made."

On July 5, 1758, an Anglo-American army of sixteen thousand men—seven thousand regulars and nine thousand provincials—embarked in a thousand boats and proceeded to attack Montcalm at Ticonderoga. The army was led, or rather *pushed on*, by General Abercrombie, with Lord Howe as second in command.

The expedition afforded what was up to that time the most striking military display in America. All contemporary historians agree in their enthusiasm over the spectacle presented by the vast fleet floating on the clear waters of Lake George, flanked by abrupt wooded hills, the sunlight reflected by thousands of bayonets, the scarlet coats of the regulars contrasting sharply with the blue of the colonials; while the voice of trumpet, trombone and kettle-drum echoed among the hills and was answered by the cheers of the troops.

Not far from Old Fort Ty the troops landed and

at once marched in three columns. Putnam, now a major, led a scouting party of a hundred men to reconnoiter the position of the enemy. Lord Howe, anxious to be with the vanguard, made preparations to accompany Putnam. The major tried to dissuade him: "My Lord, if I am killed the loss will be of little consequence, but the preservation of your life is of infinite importance to this army."

"Putnam," returned Lord Howe, "Your life is as dear to you as mine is to me. I am determined to go."

I wonder if Howe was a Mason.

Putnam's detachment soon struck a retreating party of the French, and the blaze of their musket volley was seen in the underbrush before the white uniforms could be distinguished.

A sharp skirmish ensued and the French detachment was defeated, but Lord Howe was killed. The loss to the army could not be compensated. He was a modern Bayard, beloved and respected by all, and he was the brains and energy of the expedition. Abercrombie was worse than puerile: he was dangerous—to his own men.

Without waiting for his artillery to be brought up, he ordered an attack on the French works.

Montcalm had caused to be thrown up, a short distance from the fort, a log wall, while in front of this was an abattis of interlaced tree tops.

Six separate charges the regulars and colonials made, only to be slaughtered without having a chance to hit back. Abercrombie, safe in a sawmill far to the rear, sent word to his men to make yet another assault. But, protected by their rampart of logs, the white-coated French regulars decimated the advancing columns.

Hacked to pieces and demoralized by the loss of two thousand men, the army, from which America and England had hoped so much, fell back to the boats and returned to its old camping ground on the site of Fort William Henry.

During the month following this repulse, Putnam accomplished one of his most noted exploits. Sent out by Abercrombie with a party of fifty men to watch the movements of the enemy, Putnam took post on the shore of South Bay, a narrow body of water forming the extreme southern part of Lake Champlain. Here on a high ledge, since known as "Put's Rock," he constructed a breastwork of stone and masked it with a hedge of evergreen shrubs. Fifteen of his men, being ill, he sent back to Fort Edward, and with the remaining thirty-five he watched for four days, anticipating that a detachment of French or Indians would pass in the narrow channel below his post.

On the evening of the fourth day one of Putnam's scouts reported that a fleet of canoes containing about five hundred French and Indians, commanded by the noted Marin, was approaching.

Putnam at once called in his sentinels. Each man with his loaded rifle took position behind the masked barricade. The August moon was now at its full, the sky was clear, the surface of the narrow lake could be plainly seen. Save for a slight breeze moaning in the reeds, all was still. Putnam whispered orders that none should lift a weapon until directed to do so.

A half hour passed, then on the surface of the lake

appeared a moving shadow; there sounded the dipping of paddles, an occasional guttural command. Onward swept the shadow: a hundred canoes. The first file had passed the major's stronghold when one of his men accidentally struck his rifle barrel against a rock. In the silence of the night the sound was startlingly loud.

The quick ears of Marin noted the ominous noise. In his fleet confusion set in. The canoes bunched directly below Putnam's fort—an easy mark for the borderer's rifles. A pow-wow in French and Algonquin followed, but it was rudely interrupted by Putnam's ringing command, "FIRE!"

Thirty-five rifles spat, and the semi-darkness was dispelled by the flashes of American rifles and those of the enemy.

The slaughter in the crowded canoes was dreadful. Scarcely a Yankee bullet missed its mark. But Marin, ever alert and self-possessed, noted the fact that on the rock comparatively few rifles were speaking. He guessed the size of Putnam's force.

Instantly he sent a detachment to land farther down the shore and attack the provincials from the rear.

Equally quick, Putnam detached twelve men under Lieutenant Durkee to oppose the attack. Durkee's men, hidden by the bushes and the darkness, easily repulsed the attempted landing.

Marin's whole fleet now retired in confusion, while Old Put proceeded to take stock of his resources. He found that he was running short of ammunition. Then, too, at daybreak a scout reported that Marin had landed his whole force, now reduced by one half, and was marching to surround him. So far Putnam had lost but two men wounded. He decided to retreat while the retreating was good.

He had fallen back into the woods but a short distance when a sudden volley roared, but did little execution.

"Charge!" bellowed Putnam.

"Hold!" protested some startled person in the brush. "We're friends."

It proved to be a party sent out by Abercrombie to cover Putnam's retreat.

"Friend or foe," Old Put is reported to have ejaculated in disgust, "you deserve to perish for doing so little execution with so fair a shot."

What an excellent hard-boiled regular army sergeant he would have made!

A few days later Putnam took part in a still more dangerous affray.

A detachment of about seven hundred men, including a body of Connecticut troops under Putnam, was sent out by Abercrombie on August 7, for the purpose of cutting off a raiding French party. The whole force was under the command of Major Rogers, and about eighty of his rangers were included in the detachment. There was also a force of regulars under Captain Dalzell.

Not finding the enemy, Rogers led his men through the woods past the present site of Whitehall and came at last to the ruins of old Fort Anne, where he camped for the night.

After reveille the next morning, Rogers, in order to

settle a bet, engaged in a shooting contest with one of the officers. Putnam was displeased at the proceeding, for he feared that the report of the marksmen's rifles would alarm some prowling band of French and Indians. Marin was known to be in the vicinity. However, as Putnam was not in command of the force, he could not protest.

While the foliage was still wet with dew, Rogers started his detachment. The route led along a narrow path through a stretch of brush which had grown up all over the wide fields surrounding Fort Anne.

Major Putnam strode at the head of the troops, who were strung out in Indian file for a considerable distance along the path. He was just about to enter the main forest when a chorus of warwhoops sounded in front, and a gigantic Indian chief with whirling tomahawk sprang at him. Putnam threw up his rifle and pulled the trigger, but the weapon missed fire. Together with another officer and several private soldiers, he was seized and hurried into the forest, while behind him and on both sides rattled a hurricane of shots.

Taken by surprise, the Connecticut men fell back into the brush along the path. Here they rallied and put up a stiff fight, each man for himself, until Rogers with his rangers and Dalzell with the regulars could force their way through the dense underbrush and come to their rescue.

Like most bush fights, the contest grew exceedingly bitter. Gradually the French and their savage allies were forced back.

Putnam had been tied to a tree by his captor, who had other matters to attend to. The new turn in affairs left him directly between the opposing lines and under fire from each. Bullets thumped against the tree, filling his eyes and hair with bark and dust.

The enemy, being enabled to make a temporary advance, soon released Put and hurried him to the rear. They abandoned the field soon after this, but took Putnam with them.

He was treated with the utmost cruelty by his captors, who tore his clothing from him and made him carry a huge load of packs. Being again tied to a tree when the enemy paused to rest, an Indian boy, with what Putnam considered a perverted sense of humor, was permitted to amuse himself by throwing a tomahawk as close to the captive's head, without actually hitting it, as his skill would allow.

A French officer, not to be outdone in cruelty, first threatened him with a gun, then struck him in the face with the butt of the weapon.

When the savages, white and red, finally camped for the night in the midst of a swamp, it was decided to torture Putnam at the stake. The captive was not allowed to vote on this question, but he realized that the warriors simply *had* to have some amusement.

Old Put was bound to a small tree, and around him was heaped a pile of dry stuff. On such occasions as this, the Indians would work. Before the fire could be applied, one of those sudden storms, for which the region is noted, came up and put a temporary hiatus to the festivities.

Soon after the storm had passed the Indians succeeded in lighting the fire. The white man began to

squirm quite satisfactorily and the festive savages danced in glee.

Putnam had a well-founded idea that his time had come. There flashed into his mind that signal with which one Mason is permitted to make known to another his distress. Although he had but the scantest hope that any in the mob would recognize the sign, he gave voice to the ancient cry that is rarely allowed to go unanswered.

In the bounding, gesticulating ring of savages there was one who possessed some knowledge of the English language. This native was struck by the singularity of the expression that fell from Putnam's lips. Running at once to Marin, the commander of the mixed force, the Indian repeated as well as he could the major's exclamation.

Marin was engaged in making his written report, but now he sprang to his feet, ran to the fire, kicked aside the burning brush, cut Putnam's bonds with his sword, and angrily upbraided the warriors, driving them before him with threatening gestures. He then turned Putnam over to the chief who had captured him, and directed the savage to treat his captive with fairness.

Thus by Masonry was Old Put saved for the cause of Liberty, which was to be in travail twenty years later.

According to Parkman: "On the next night, after a painful march, he reached Ticonderoga, where he was questioned by Montcalm and afterwards sent to Montreal in charge of a French officer, who showed him the utmost kindness."

The name and circumstance of this officer are now unknown, but as "utmost kindness" was rarely demonstrated by French officers during this war, it is extremely probable that this particular officer was actuated by the same reason that had motivated Marin.

Eventually Putnam was exchanged, and returned to the army in time to perform one more exploit before the end of the struggle.

When the British were descending the St. Lawrence in 1760, to attack Montreal, they stopped at what is now Ogdensburg to capture the French Fort Presentation, located at the mouth of the Oswegatchie River. At first sight the fort looked like a hard nut to crack, but Putnam, now a lieutenant-colonel, evolved a scheme.

With a beetle and wedges the "cute" Yankee proceeded to disable the rudders of the French warships, so that they could not turn and bring their broadsides to bear. Then, after protecting his boats by musket-proof fascines along the sides he embarked a thousand men and easily captured the French vessels.

The fort, located close to the water, was protected by an abattis which overhung the river. Putnam caused a plank twenty feet in length to be attached to the bow of each boat. This drawbridge could be raised or lowered at will, and it was calculated to provide a bridge over the abattis, along which the attackers would march to assault.

It is said that when Putnam's fleet of boats, equipped with this resurrected Roman contrivance, approached the fort, the terrified garrison surrendered at discretion.

I should think they would! They probably believed that Caesar had returned with his Tenth Legion.

Some historians, including the careful Lossing, cast doubt on this exploit at Fort Presentation. Whether wholly true or not, it certainly was in line with Putnam's character.

That Israel Putnam was a Mason, I believe there can be no reasonable doubt, though some Masonic historians have sought to raise such a doubt. That he was considered a Mason by the brethren of his own day appears to be established by the fact that the local lodge marched as a body in the General's funeral procession. There are many careful historians who claim Putnam as a Mason, but it must be confessed that just when and where he was raised has never come to light.

Says R. W. Ossian Lang, Grand Historian of New York, in his excellent work, "History of Freemasonry in the State of New York":

"March 25th, 1779, was celebrated as a gala occasion, General Israel Putnam and other military officers, all of them Masons, having been invited to be present." (At a communication of Military Union Lodge.)

Madison C. Peters, in his "Masons as Makers of America," states that Major-General Israel Putnam was a Mason.

Says C. Moore, A. M., Editor of the *Masonic Review*, in his book, "Leaflets of Masonic Biography," published in 1863:

"Putnam was a Freemason—a tried and true one. History has not told us specifically when or where he was initiated, and the Craft in Connecticut have been tardy in searching out the facts. It is well known that he belonged to the Order, and was connected with a Lodge located at or near Pomfret, in the vicinity of which he resided. The Lodge has long since ceased to work, we believe, and the records are probably lost; but the fact that the brave old general was a member of it comes down to us unquestioned."

The fact has been questioned, but not successfully. It may be that Brother Moore was right in claiming that Putnam belonged to a lodge now extinct, at Pomfret. Says J. Hugo Tatsch, P. M., Curator of the Massachusetts Grand Lodge Library, in his "Half Hour Study Club" department of the Grand Lodge Bulletin (November, 1927):

"Connecticut also has traditions which deal with lodges no longer in existence, and concerning which little or nothing can be learned . . ."

It has been claimed that Putnam was a member of Hiram Lodge No. 1, of New Haven. So far as the writer knows, this claim has never been substantiated, though it may be true. According to the indefatigable Masonic student quoted above, W. Brother Tatsch, there is a break in the records of Hiram Lodge, the lodge that boasted as members two Revolutionary generals—Wooster and Arnold. The break in the records covers the years during which Putnam might easily have affiliated.

"Though the old record books of the lodge have been well preserved, there is a gap from June 24, 1754, to April 10, 1765. Yet this is not surprising, for when we ascertain that Captain Wooster (later

Major General) was master from 1750 to 1761, and recall the part which he and his associates took in the French and Indian Wars of the period, the absence of the records and the extreme hardihood of irregular meetings are explained." ("Chapter on Freemasonry in Connecticut," and "Freemasonry in the Thirteen Colonies," by J. H. Tatch.)

R. W. Sidney Morse, in his "Military Patriots of the American Revolution," gives the story of Putnam's rescue by the French officers near Ticonderoga in 1758, adding:

"The following year Jeremy Gridley, the Provincial Grand Master of Massachusetts, authorized a lodge at Crown Point to be named Molang, in honor of Putnam's rescuer."

It has been strenuously denied by some that M. W. Gridley ever did any such thing, or that there ever was a Molang Lodge. The last part may be true, since there never was a Count de Molang. If Parkman is to be taken as an authority, the Count's name was Marin. It is probable that "MOLANG" was as near as our early Colonial brethren could form to pronounce the word Marin. That Putnam was rescued by *some* French officer is conceded by all historians; but, of course, non-Masonic writers do not refer to the Masonic significance of the incident.

Waiving further discussion of the matter as unnecessary, we can safely assume that Major-General Israel Putnam was a Master Mason.

To resume the account of Putnam's military career:

The war with France was now practically concluded, and Lieutenant-Colonel Putnam returned to his home. He was not long to be left in peace. In 1762, hostilities having broken out between England and Spain, Old Put went to Cuba in command of a Connecticut regiment, and assisted in the capture of Havana.

Concerning this siege, a contemporary would-be historian, obviously unacquainted with military terms, says that in retaliation for atrocities perpetrated by the Spanish upon English prisoners, the British "put DEAD BODIES into their mortars with their bomb and threw their scattered fragments in showers of corruption over the walls of the city, and tainted the air and filled the minds of the citizens with dismal forebodings of what must befall them if the city were taken by storm."

"Dismal forebodings" is good!

The so-called historian had, of course, read that the British threw CARCASSES from their mortars into the city. What he did NOT know was that in military parlance a carcass is (or was):

"An iron case or hollow vessel about the size of a bomb, of an oval figure, filled with combustible and other substance, as mealpowder, saltpeter, broken glass, turpentine, etc., to be thrown from a mortar into a town, to set fire to buildings."

After the CARCASSES and other implements of war had reduced the city, Colonel Putnam returned home and resumed farming. Here he stayed until the guns of Lexington set the country and himself aflame with patriotic ardor.

Putnam, now fifty-seven years of age, was plowing at some distance from his house, assisted by his son, when a horseman wildly beating a drum dashed along

the road, bawling the news of the fight at Concord Bridge.

Without a moment's delay the old veteran unhitched his team, mounted one of the horses, sent his son home to tell the family of the father's departure, then turned his face towards Boston Town. Arriving at that place, he joined the motley American force under the nominal command of General Ward, and offered to serve in any capacity. The delighted Congress, learning of Putnam's action promptly commissioned him a Major-General.

At Boston he was not long to remain inactive. Owing largely to Putnam's advice, Ward decided to fortify Bunker Hill and force the British out of Boston. Someone expressed a fear that the undisciplined militia would not stand in a regular battle, even though protected by entrenchments.

"The Americans," said Putnam, "are never afraid of their heads; they think only of their legs; shelter them and they'll fight forever."

A column of twelve hundred men was organized on the night of June 16th, and proceeded to Bunker Hill under the command of Colonel Prescott. Putnam with two hundred Connecticut troops joined the detachment at Charlestown Neck.

The orders were to fortify Bunker Hill, but Putnam favored Breed's Hill instead, as being nearer the harbor. His plan, after some discussion, was adopted, and all fell to work to erect breastworks before the dawn should come.

The next morning the British in Boston could scarcely believe their eyes. The temerity of the rustics seemed to them absolutely without precedent. The ships in the harbor opened on Breed's Hill with every gun they could bring to bear.

The Yankees calmly went on with their work.

Over on the Boston side of the harbor General Gage closed his jaws with a snap. "The works must be carried!" he growled.

All the forenoon boats were pressed into service to carry the regulars to the Charlestown shore. The cannonade was kept up, but it was not until one o'clock that the preparations for the actual assault were begun.

Boat after boat received its cargo of belligerent humanity and crossed over from Boston, while the populace of that ancient town watched from the roofs. The soldiers debarked and were arranged in long lines facing the slope of Breed's Hill. So still was the air that during the intervals of artillery firing the commands of the British officers could be plainly heard by the patriots waiting silently in their entrenchments.

There were famous regiments in the British line that day: The Grenadiers, the Guards, the Marines—regiments that since the day of Marlborough had rarely turned their backs to a foe. Few veteran troops had been able to stand against them. Why should they fear the undisciplined rabble that lurked on the hill?

The lines started. The brilliant rays of the sun shone on the scarlet coats and brass buttons. The hedge of bayonets surmounting the columns seemed tipped with flame. The rhythmic surge of white-gaitered legs apparently presaged a march by the attackers straight up the hill and over the entrenchments. The

booming of the cannon died out. Comparative silence ensued, broken only by the hoarse commands of the officers: "Forward! Forward! Close up! Guide right!"

Half awe-stricken, the Americans watched the advance of their foes. They had been taught to consider these red-coats invincible, but now they knew better. They had seen their backs on the retreat from Lexington. There were some, like Putnam and Pomeroy, who in the French War had fought by their side and had seen them go down to defeat before the walls of old Fort Ty.

The Britons were close now; upon their faces the Yankees could see contemptuous looks, the glisten of sweat, scowls of hate.

Suddenly came a command, "Fire!"

The earthworks seemed to dance in flame at the word, and a burst of smoke hid the field in front.

The smoke lifted. In the tall grass where the British had advanced lay a close row of red-coated figures, like a border of poppies fringing a lawn.

Surprise and horror showed on the faces of the regulars. They milled about like sheep attacked by wolves. Some turned to run, looking back over their shoulders as though to note whether they were being pursued. The officers who were on their feet seized the men by the shoulders, pointed with their swords at the trench and ordered them to advance.

Then came the second volley.

Back to the shore streamed the regulars, some throwing away their guns as they ran. Others swarmed madly into the boats. There was a babel of shouts, oaths, cries of pain. They were like raw militia and could think of nothing but getting away from that terrible fire.

From the trench where Putnam overlooked the fight came a deep-toned cheer—the Yankee cry of triumph which, during the next century and a half, was to be heard and feared by lesser breeds and great all over the world. The "Embattled Farmers" were tasting the intoxicating beverage of victory.

Reinforcements came over from Boston and joined the disheartened troops on the beach. A rain of carcasses, bombs and solid shot fell upon Charlestown. This town began to burn, and clouds of smoke rose into the clear sky, shutting out the light of the sun and darkening the field of battle.

The scarlet lines again advanced, but the regulars no longer scorned their adversaries. They had come to realize that marksmen, such as the world had never known, were behind those long, lean rifle-barrels which blocked the road to victory. Guards, Grenadiers, Marines, discarded their knapsacks, tightened their belts and grimly faced the task before them. Their courage was magnificent.

Again they were close to their objective. Again the ominous voice in the trench bellowed, "Fire!" Again that stinging blast of rifle-fire and the billowing cloud of smoke. As if by magic another long row of scarlet-coated figures dotted the slope. A second and a third volley followed. Stubbornly the British attempted to answer, but they could not stand. They rushed to their boats and were all for giving up the fight. Their officers would not have it so.

More reinforcements from Boston; a change in the

plans of the British commander; a third desperate advance. The ammunition of the Americans was now almost exhausted. One, two volleys, then only the shouts of men meeting face to face with murder in their hearts; thuds of gun-butts; thrusts of bayonets. The regulars swarmed over the barricade. The failure of powder was fatal to the Americans, for they had no bayonets. They fell back, fighting, while Putnam stormed about, shouting and cursing, imploring the men to rally. It was no use. After a defense that has echoed down through the years to us who profit by their sacrifice, those military Builders of the Republic relinquished the hill of their glory and doggedly fell back to another elevation, which they proceeded to fortify. There was little or no pursuit.

Although they knew it not then, those hard-fighting militiamen had just WON THE REVOLUTION!

It was the terrible memory of Bunker Hill which stayed, from very fear, the hand of more than one British commander during the rest of the war. The comparatively helpless army of Washington's at Valley Forge was saved because Howe, with the vision of the hill near Charlestown slippery with British blood still plain before him, dared not hurl his columns upon the frozen banks of earth which protected the starving American troops. The men of Bunker Hill builded better than they knew.

Of General Putnam's conduct in the battle, Washington Irving, in his "Life of Washington," says:

"Putnam also was a leading spirit throughout the affair; one of the first to prompt and of the last to maintain it. He appears to have been active and efficient at every point; sometimes fortifying; sometimes hurrying up reinforcements; inspiring the men by his presence while they were able to maintain their ground, and fighting gallantly at the outpost to cover their retreat. The brave old man, riding about in midst of the action, on this sultry day, 'with a hanger belted across his brawny shoulders, over a waistcoat without sleeves,' has been sneered at by a contemporary, 'as much fitter to head a band of sickle men or ditchers than musketeers.' But this very description illustrates his character, and identifies him with the time and the service. A yeoman warrior fresh from the plow, in the garb of rural labor; a patriot brave and generous, but rough and ready, who thought not of himself in time of danger, but was ready to serve in any way, and to sacrifice official rank and self-glorification to the good of the cause. He was eminently a soldier for the occasion. His name has long been a favorite one with young and old; one of the talismanic names of the Revolution, the very mention of which is like the sound of a trumpet. Such names are the *precious jewels* of our history, to be gathered up among the treasures of the nation, and kept immaculate from the tarnishing breath of the cynic and the doubter."

During the remainder of the siege of Boston, which lasted through 1775 and until the spring of 1776, Putnam was very active. He seized and fortified Lechmere Point; he dispatched two hundred men on a raid against Charlestown, burned some buildings and supplies and captured a few prisoners; he fired almost continuously with a huge mortar, which he dubbed

"Congress"; and displayed a quality of energy rare even in much younger men.

The winter was unusually mild, but the great drawback in the prosecution of the siege was the serious lack of powder. An American officer, commenting on the weather, wrote: "Everything thaws except Old Put. He is still as hard as ever, crying out for powder—powder—powder. Ye Gods, give us powder!"

When the seizure by the Americans of Dorchester Heights forced General Howe to evacuate Boston, Putnam's division was the first to enter the city.

Soon after the capture of Boston, Washington, fearing an attack by the British on New York, sent Putnam there to take command of all the forces in and around the city.

Putnam conducted affairs at New York with energy and judgment. He enforced strict discipline among his own troops, and shut off communication between the Tories and the British fleet. He attempted to obstruct the Hudson by means of a sunken chevaux-de-frise, but this proved abortive. He projected an attack on the British encamped on Staten Island and wrote concerning them:

"Is it not strange that those invincible troops, who were to lay waste to all this country with their fleets and army, are so fond of islands and peninsulas and dare not put their foot on the main? I hope, by the blessing of God, and some good friends, we shall pay them a visit on their island."

The contemplated attack was not made, owing to inclement weather and the lack of a sufficient number of boats.

When the British army finally landed on Long Island, Washington gave the command of the American troops located there to General Putnam, after Brother General Green, who originally had commanded them, was taken ill. Putnam had not sufficient time to become familiar with his new post before the British attack came.

The result of the battle of Long Island is too well known to need repetition. Owing to the lack of cavalry, Putnam was unaware of Sir Henry Clinton's flanking march through the unguarded passes of the Bedford Hill until it was too late. Out of five thousand men engaged, the Americans lost two thousand.

This battle made it seem necessary for Washington to abandon New York. Putnam urged that there be no delay in this, else it were likely that the army would be cut off. However, a middle course was finally adopted, in which Putnam with five thousand men was to remain in the city. This plan came within an ace of working his ruin.

From their shipping the British landed a detachment on the Hudson River side of the island at Bloomingdale, while another force from East River landed at Kipp's Bay. The detachments then marched toward each other. If they could effect a junction Putnam would be surrounded.

Advised of his danger, the old veteran immediately started his division at a quick march toward the upper end of the island. He knew that one of the British columns must pass Murray Hill, where a Quaker by that name resided. Putnam dispatched an aide to Mrs. Murray, requesting her to delay General Howe's col-

umn, if possible, by entertaining the officers. Putnam well knew Howe's penchant for the society of ladies.

The day was hot and sultry. When the perspiring division of British soldiers led by flushed and dust-covered officers, neared the Murray home, the lady came forth and invited the leaders to partake of refreshments.

The invitation was accepted; the officers clanked into the cool mansion and sat for a long time discussing Mrs. Murray's cake and wine. The common soldiers cast themselves into the grass along the road, or sought the shade of trees, not at all dissatisfied with the new turn in affairs.

Now through the gap in the proposed line of circumvallation rushed the men of Putnam's division. A burst of rifle fire, the roar of a musket volley, the loss of a few men: Putnam was safe!

A short time after this escape Putnam's soldiers had an opportunity to strike back. A column of the enemy attacked and routed a small detachment of Americans located at Harlem Heights, and then, to add insult to injury, sounded on their bugles the hunting call, "Stole Away."

This was too much for Washington. He ordered up reinforcements, who savagely assaulted the enemy, now also largely augmented, and a smart skirmish ensued in which the British had decidedly the worst of it. This was the battle of Harlem Heights, the first American victory in several weary months. Putnam lost one of his favorite officers, Captain Knowlton, of Connecticut.

On December 12, 1776, Congress appointed General Putnam to the command of Philadelphia, then the capital of the United States, and invested him with far-reaching power. He had under his charge not only the munitions in and about the city, but he was authorized to secure the services of private vessels, which were armed and lying in the harbor, for the defense of the capital.

After the Trenton-Princeton campaign Putnam was stationed by Washington at Princeton. He had few available men under his command at this place. An event soon occurred which called for all his diplomacy. He rose to the occasion.

A British officer, who had been wounded in the battle of Princeton, was being cared for in one of the college buildings, which was temporarily used as a hospital. This Briton, considering that he was about to die, requested of Putnam permission to send to New Brunswick for a friend, a brother officer, to aid him in making his will.

Putnam was loath to refuse this request, but he feared that the visiting officer would observe the small number of troops, go back and report to his superior, when an attack in force would surely follow. But Putnam decided that the wounded man's friend might come if he would make his visit in the night and submit to being blindfolded (or hoodwinked, as they then called it) while passing through the American lines.

The conditions were accepted and soon the friend was standing by the bedside of the dying man. Putnam now paraded his slim force and, with tap of drum and the hoarse commands of officers, marched it around the building at intervals all night long.

Upon his return to New Brunswick, the visiting Briton reported to his commander that Putnam had an overpowering force at Princeton. No attack followed.

Later in 1771, Washington placed Putnam in command of the forces in the Hudson River Highlands, directing him to select a place that might be sufficiently fortified to check any attempt by the enemy to penetrate the Hudson Valley.

West Point was chosen, work was soon begun on the fortifications, and presently the post became the most formidable place of arms under the American flag. It has remained so until this day, and now its fame as an institution of higher learning in the military art has gone abroad. Old Put discovered West Point; and it is through West Point that the world has discovered the American Army.

The troops which Putnam commanded at West Point and vicinity in 1777-78, were in as hard straits as Washington's force at Valley Forge. In a letter to Washington, dated January, 1778, Putnam said:

"Dubois's regiment is unfit to be ordered on duty, there being not one blanket in the regiment. Very few have either a shoe or a shirt, and most of them have neither stockings, breeches, or overalls."

How many of us consider the price of Liberty, when sitting before the fireplace smoking our pipe and listening to the radio?

In August, 1777, one Edmund Palmer, a Tory lieutenant, was taken by Putnam's men while engaged in spying about the American works. As he was a man of important family connections, Sir Henry Clinton became interested in his case, and sent a flag of truce to Putnam. In the letter which accompanied the flag, the baronet threatened dire vengeance if Palmer was executed.

Thus Putnam replied:

"Sir, Edmund Palmer, an officer in the enemy's service, was taken as a spy lurking within our lines. He has been tried as a spy, condemned as a spy, and shall be executed as a spy; and the flag is ordered to depart immediately."

ISRAEL PUTNAM.

"P. S.—He has been accordingly executed."

Late in the autumn of 1777, Clinton planned an expedition up the Hudson, for the purpose of forcing his way through to Burgoyne, then beset at Bemis's Heights. Not yet had West Point been erected as a shield against invasion.

Clinton succeeded in out-generaling Putnam, and captured Forts Clinton and Montgomery. But the expedition accomplished little, for "Gentleman Johnny Burgoyne" surrendered before the relieving column could relieve.

After the British had captured Philadelphia, they yet had a considerable job on their hands in the reduction of the forts below the city. Unless they could succeed in taking Forts Mifflin and Red Bank, they would assuredly have to relinquish the city that they had just occupied.

Washington lacked sufficient troops to conduct the defense successfully. Accordingly, he ordered Gates to send reinforcements from the army which had just captured Burgoyne. On their way down the river these

troops were diverted by Putnam, who was meditating an attack upon New York on his own hook, and had advanced his headquarters to White Plains.

Alexander Hamilton, returning from the mission to Gates, took it upon himself to correct Putnam's attitude; for he well knew the bitter need of the commander-in-chief for more men.

"I now, sir, in the most explicit terms," wrote Hamilton, "by His Excellency's authority, give it as a positive order for him, that all the Continental troops under your command be immediately marched to King's Ferry, there to cross the river and hasten to re-inforce the army under him."

Fortunately, Putnam's remarks, upon receiving this peppery command, are not on record. It must have galled him to take orders from one whom he undoubtedly considered a presumptuous young upstart. But he obeyed.

So incensed was Hamilton, that he wanted Washington to court-martial Putnam. Washington, probably reflecting upon the great service that Old Put had already rendered his country, passed the matter up.

During the winter of 1779, Putnam's headquarters was at Reading, Connecticut. He had three skeleton brigades with which to protect the country along the northern shore of Long Island Sound.

Owing to lack of food and pay, his troops mutinied. They were about to leave camp when Putnam came riding up and proceeded to make them a speech. Lossing gives what purports to be Putnam's words on this occasion, but neglects to state who had the opportunity, during all the excitement, to take the speech down in writing.

"My brave lads, where are you going?" cried the old Major-General. "Do you intend to desert your officers and to invite the enemy to follow you into the country? Whose cause have you been fighting and suffering so long in? Is it not your own? Have you no property, no parents, wives, or children? You have behaved like men so far; all the world is full of your praise, and posterity will stand astonished at your deeds, but not if you spoil all at last. Don't you consider how much the country is distressed by the war, and that your officers have not been better paid than yourselves? But we all expect better times, and the country will do us ample justice. Let us all stand by one another, then, and fight it out like brave soldiers. Think what a shame it would be for Connecticut men to run away from their officers!"

This seems to have been the longest speech ever made by Old Put, and the most effective. His troops were not critical of their commander's diction; they could understand it. They were touched by his patriotic fire, and returned to duty.

On the morning of March 26, 1779, Putnam was standing before the glass, engaged in shaving. In the mirror he presently noted the reflection of a column of British troops coming up the road. This force proved to be fifteen hundred strong, and was led by Ex-Governor Tryon, who was making a hurried raid on the salt works at Horseneck Landing.

Old Put cast aside his razor, seized his trusty sword, and with the lather sticking to his ruddy cheeks,

mounted his horse and sped away to arrange his men in order of battle.

There appears to have been but one hundred and fifty American troops in the village of Reading at this time, the rest of the force being on outpost duty throughout the surrounding country. These few men Put arranged on the crest of a hill near a church, planting nearby a two-gun battery.

The heavy red column pushed straight up the road until Putnam opened with artillery and musketry, when the redcoats debouched on both sides and attempted to flank him. At the same time the dragoons prepared to charge.

Putnam ordered a final volley, then directed his men to retreat. The retreat soon became a flight, and Old Put found himself deserted.

He put spurs to his horse and galloped toward Stamford, with the horsemen in scarlet thundering along behind him. For a quarter of a mile the Stamford road led straight away, then, to avoid a precipitous bank, turned at a right angle and followed along the brow of a hill.

As Putnam came to the turn in the road he glanced back and noted that his pursuers were close behind and gaining fast. It looked as though he would soon be overtaken.

The old Yankee general never believed in saying die. Reining his horse aside, he forced the animal to plunge down the steep bank. By taking a zigzag course and availing himself of some stone steps, the hardy veteran, now at his sixty-first year, managed to reach the bottom of the precipice in safety.

The dragoons, staring in amazement on the brow of the cliff, forgot to fire until after Putnam, shaking his fist defiantly, had made off to rally more troops.

He dashed to Stamford, five miles distant, roused

the militia and attacked the British, who were now retreating. He succeeded in taking thirty-eight prisoners, and recovered some of the plunder. Tryon was glad to take refuge on his shipping.

Certain modern writers, whose greatest delight appeals to be the destruction of idealism, hero worship, and the reputation of our ancestors, have sneered that this exploit of Putnam's was not much of a feat after all. It would be an easy task, they say, for any cavalryman to make the descent—if, indeed, Putnam made it.

Old Put made it, all right. As for the absurdly easy part of it, if only it were possible for these destructive critics to ask the British dragoons what they thought about it! Those young fellows never dreamed of attempting to emulate Old Put's exploit, much as they would have liked to capture the old fighter.

This event, the most spectacular one in his long career, was the last in the service of his country. During this same year of 1779, he suffered a stroke of paralysis which incapacitated him from further active service. He lingered in a feeble condition until May, 1790, when his spirit returned to God who gave it, and his name was inscribed on the roll of America's illustrious dead.

While the solemn booming of minute guns beat out the time, the funeral cortege marched to the grave, led by brethren of the Masonic fraternity, the Eleventh Regiment of Infantry, and militia companies of the vicinity.

A sentence taken from the inscription graven on his tomb sums up his character in striking words:

"A hero, who, ever attentive to the lives and happiness of his men, dared to lead where any dared to follow."

EARLIER CORONATION INTERLUDES

With all the attendant pomp and circumstance of the ceremonial of the crowning of King George VI, recently, it is interesting to record that there have been incidents in earlier ceremonies which tended to relieve the strain of maintaining so rigid an adherence to traditional form and ritual.

Told and retold at the time of the recent coronation, they go back as far as the installation of William and Mary, when the Earl Marshal, entering the banquet hall on horseback as was the custom, was thrown by his restive steed and landed on the table "among the tarts and jellies."

At Queen Anne's coronation all the plate and linen provided for her banquet were stolen at the last moment, and when George IV was crowned, the people, permitted by custom to finish up the food left over from the banquet, broke into Westminster Hall and took everything in sight—including gold and silver spoons and forks. Some of the royal plate was recovered in the free-for-all fight that followed.

George I, unfortunately, knew no English, and his officials knew no German. The services were conducted

in doubtful Latin, and it became a common jest that "much bad language had passed between the King and his ministers."

Tragedy marred the elaborate ceremony of the coronation of George IV, his repudiated Queen Caroline pleading personally with doorkeepers to admit her to the ceremony, from which her husband had ordered her barred.

History records that the royal underwear of King Richard I was torn by the knight whose duty it was to open the King's costume for the anointing with oil, so nervous did he become. Queen Elizabeth complained that the holy oil "was greasy and smelled ill."

Queen Anne suffered so severely with gout at the time of her coronation, she had to be carried to her throne; Queen Victoria suffered great pain when the ring, too small for her plump finger, had to be forced on by the archbishop.

Victoria Regina's first act as crowned queen has been said to have been the washing of her favorite dog after she had reached home from the abbey and doffed her robes.



TO MEET IN BOSTON

The Supreme Assembly of the Order of the Rainbow for Girls, comparable to the Order of DeMolay for boys, will convene in Boston, June 26-30, 1937. An attendance of many thousands is anticipated from many parts of the United States, according to a statement issued by W. Mark Sexson, supreme recorder and founder of the order. The Copley Plaza Hotel has been designated as official headquarters for this meeting. Nineteen other hotels have also been selected to accommodate the delegates and visitors.

It is planned for a number of representatives from California to leave San Francisco at 8:20 p. m., June 22, on the Southern Pacific Overland Limited. Representatives using Chicago as the center are arranging to have a "Rainbow Special" from that city to Boston.

TO HAVE NEW TEMPLE

On May 19, 1937, the cornerstone of the new \$200,000 Scottish Rite Temple in Fresno, Cal., was laid by Grand Master Rollie W. Miller, of the California Grand Lodge. An unusual feature of this occasion was the taking of motion pictures by members of the order, who will film the structure through its various stages of development until its completion. Pictures of the gathering were also taken from the air. The entire film will be shown in the new temple upon its completion.

Post Grand Master Dana Weller, of Los Angeles, was the grand orator.

COWAN ADMITTED

Despite the fact that the door of every Masonic lodge room is guarded by a tiler, who is instructed to keep away all cowans, a Cowan succeeded in entering Loyalty Lodge No. 488, of Detroit, Mich., on May 15, and received a hearty fraternal welcome.

The circumstances were as follows: On that date Malcolm Cowan was initiated as an entered apprentice by his father, three brothers and a brother-in-law, three of whom are past masters of Keweenaw Lodge No. 242, of Laurium, Mich. Those who took part in the conferment of the degree were Past Master Harold Cowan, father, who served as master; Past Master

GEORGE VI TO BREAK

A ROYAL PRECEDENT

To Be Invested as Past Grand Master

King George VI will make Masonic history Wednesday, June 30, 1937 when he will attend a special grand lodge in London of the United Grand Lodge of England to be invested as past grand master.

It will mark the first occasion on which a British sovereign has been present at a Masonic meeting.

United States Ambassador Robert W. Bingham will be invested as past grand senior warden.

The Duke of Connaught, son of Queen Victoria, and Grand Master of the United Grand Lodge of England, will invest the King and the ambassador.

Bingham earlier in the day will be in St. Andrews, Scotland, to receive an honorary degree at St. Andrews University and will fly back to London for the Masonic ceremony.

L. Gordon Cowan, brother, as senior warden; Sydney M. Cowan, brother, as junior warden; Kenneth Cowan, brother, as junior deacon, and past Master Harvey Waters, brother-in-law, as steward.

MASONS IN

CORONATION HONORS

Several outstanding Masons were the recipients of honors in King George VI's Coronation. Knighthood was conferred on Maj. Thomas Gabriel Lumley Lumley-Smith, who was cited under the official designation of "Grand Secretary of Mark Master Masons."

Joining in 1902, Sir Thomas has been devoted to the cause of the fraternity in its several branches and its many charitable activities, but he was more closely associated with Mark Masonry in recent years. Assisting the Garter King at Arms, Sir Thomas was one of the gold staff officers at the Coronation in Westminster Abbey.

Other distinguished Masons on the Coronation honor list were Thomas William Miller-Jones, made Knight Bachelor "for political and public services in the East End of London"; Ald. Harold Vaughan Kenyon—Knight Bachelor "for political and public service in West London," and Viscount Galway, Governor-General of New Zealand, created a Privy Councillor.

HONORS NOTED MASONS

The King and Queen of England dined at Guildhall, London, on May 19, 1937, at which time His Majesty conferred the R.C.V.O. (Knight Commander of the Victorian Order) on the Lord Mayor, Sir George Broadbridge, who was made a grand deacon in the grand lodge in April, 1937.

Two other Masons upon whom knighthood was conferred on this occasion were Alderman Frank Pollitzer, steward of Guildhall Lodge, and Charles J. H. Mercea, who, active for many years in Masonry, was grand standard bearer of the grand lodge in 1925, and in April, 1937, was made past assistant grand director of ceremonies.

CANDIDATE AT 94

One of the candidates initiated in Shroton as a member of the spring class of Zor Temple at Madison, May 15, was Bro. Charles W. Netherwood, 94, of Oregon, Wis., grand old man in Wisconsin Masonry, and a Civil War veteran.

It is believed he is the oldest candidate ever to have received the shrine degrees. He is the oldest Mason in Wisconsin, having been affiliated with the order for 73 years. He is a past master of Oregon Lodge No. 151.

CLOSES 116TH YEAR

George Washington University at Washington, D. C., graduated 709 young men and women from its various departments at its 116th annual commencement, held June 9, 1937. Of these 31 were graduates of the school of government, which was established about ten years ago, and endowed by the Supreme Council, A.A.S.R., of the Southern Jurisdiction, U. S. A. The university has provided instruction for about 8,600 students during the past year.

MICHIGAN GRAND LODGE

HOLDS 93rd COMMUNICATION

The Grand Lodge of Michigan, F.&A.M., on May 25th and 26th, held its 93rd annual communication at Mt. Clemens, on which occasion William H. Parker, of Otisville, was elected grand master. He is a member of both York and Scottish Rites.

Present at the meeting were three members of the Michigan Supreme

Court, all eminent Masons, namely, Justices George Bushnell, 33°, Louis H. Fead, 33°, and Walter H. North, 33°. The two first mentioned are active members of the Supreme Council, A.A.S.R., for the Northern Masonic Jurisdiction.

VISITS TORONTO SHRINE

Judge Clyde I. Webster, of Detroit, Imperial Potentate of the Mystic Shrine, visited Rameses Temple at Toronto, Canada, June 1, this being his final official visit as head of the Shrine of North America.

In addressing the Canadian Shriners, Judge Webster lauded the serious manner in which they regard Masonry. He spoke of the humanitarian work the Shrine is doing in the aid of crippled children, mentioning the fact that 62,000 afflicted children have been treated at an annual cost of over \$1,000,000. The Shrine hospitals furnish the best medical science and nursing skill obtainable, and represent an investment of \$9,000,000.

Potentate Dr. William A. Porter, of Rameses Temple, presented Judge Webster with a solid silver tray, which was accompanied by a life membership in the Canadian Temple. Past Potentate Charles H. Cope, of Rameses, was presented with a diamond studded jewel, and Judge Webster presented Albert Maccomb, who has served for 21 years as recorder of Rameses Temple, with a past potentate's jewel in recognition of his many years of service. Other eminent Canadian Shriners were honored during the meeting.

VETERAN CRAFTSMAN

Roswell K. Colcord, former Governor of Nevada, observed his 98th birthday anniversary on April 25, 1937, and was the recipient of many greetings from the various parts of the nation.

Mr. Colcord is the oldest living Mason in Nevada, having been raised in 1866. He was master of Silver Star Lodge No. 5, at Gold Hill, in 1869, and in the same year became a Royal Arch Mason.

On May 10, 1937, the University of Nevada conferred the honorary degree of LL.D. upon the former Governor.

ENGLISH MASONS

PRESENT ENGLISH BELL

Among the great bells that were recently hallowed in Leicester Cathedral was a tenor bell which has been presented by the Freemasons of the Province of Leicestershire and Rutland.

This bell was dedicated April 11, 1937, at a special service in the Cathedral, which was attended by Masons from all parts of the province.

OBSERVES NOTABLE

ANNIVERSARY

Mount Vernon Chapter No. 3, R.A.M., Washington, D. C., observed on May 14, 1937, a notable anniversary. Five years before, a class of 191 candidates, representing all Washington Chapters of the Royal Arch, was exalted in the George Washington Masonic National Memorial at Alexandria, Va. This was the largest group of candidates ever to take this degree in the Masonic history of the District of Columbia.

On this fifth anniversary a dinner was held at the historic George Mason Hotel in Alexandria, following which a large group of Royal Arch Masons, headed by a Shrine band, paraded to the Memorial on Shooter's Hill, where an interesting program was enjoyed. Among the guests of honor who made addresses were United States Commissioner Needham of the Grand Lodge of Columbia, and representative of the grand master of the district; Mattison B. Jones, general grand high priest of the General Grand Chapter, R.A.M., U. S. A.; Richard H. Williams, grand high priest of the State of Maryland, and William M. Brown, grand high priest of the State of Virginia. Another speaker was J. Claude Keiper, past grand master and grand secretary of the Grand Lodge of the District of Columbia, who is also secretary of the George Washington Memorial Association.

ANGLO-FOREIGN

LODGES MEET

A reunion festival of the Anglo-Foreign Lodges was held at the Cafe Royal in London, England, on April 19, 1937. Fourteen nationalities were represented at this annual festival, the presiding lodge being Loggia Italia No. 2687, of which L. Cerutti is master.

During the reunion an address was delivered by the Hon. Robert Bingham, United States Ambassador to Great Britain. In addition to the members of the Anglo-Foreign Lodges, there were present a large number of visiting Masons, among whom was General Sir Francis Davies, deputy grand master of the United Grand Lodge of England. Many of the speeches were delivered in foreign tongues, thus demonstrating the universality of Freemasonry.

KNIGHTS TEMPLAR IN SALEM

Knights Templar from Maine, New Hampshire and Massachusetts paraded at Salem, May 23, as part of their annual church visitation. Eight hundred men, gaily plumed and well drilled, took part in the parade and

attended a service in the Tabernacle Church, where a sermon was preached by the Rev. Dr. Charles W. G. Lyon, prelate of Winslow Lewis commandery of Salem. A banquet in Masonic Temple followed the church ceremony.

The grand commander of the grand commandery of Massachusetts and Rhode Island, the Rt. Eminent John T. Everett, of Somerville, headed a group of dignitaries. Representatives from grand commanderies included Hewey Mason, of Melrose, grand inspector and instructor; Arthur A. A. Stewart, of Lowell, grand senior warden; Herbert F. Sawyer, of Medford, grand sentinel; Alan Spencer, of Springfield, grand standard-bearer; John E. Rines, of Haverhill, grand junior warden. Bert Teasdale, of Wendelburgh preceptory, Willingburgh, England, was in line.

Commanderies represented included Winslow Lewis, Newburyport; Palestine of Chelsea, Haverhill, Bethany of Lawrence, St. Amand of Kennebunk, Me.; Palestine of Rochester, N. H.; Hugh De Payens of Melrose, Olivet of Lynn, Bethlehem of Gloucester, St. George of Beverly, and Winthrop.

AGAIN HEADS GRAND LODGE

On Thursday, May 6, Jacob C. Klinck, 33°, grand treasurer of the Council of Deliberation, Ancient Accepted Scottish Rite of the State of New York, and president of the Kings County Savings Bank of Brooklyn, was re-elected grand master of the Grand Lodge of Free and Accepted Masons of the State of New York.

During the afternoon, he received the Distinguished Masonic Service Medal of the Grand Lodge of Rhode Island. Only two other Masons own this medal. They are King George VI. of England, and King Gustaf V. of Sweden.

He also received at the 200th anniversary dinner, held in the ballroom of the Hotel Astor, on Wednesday, May 5, the Henry Price Medal for Distinguished Masonic Service from the Grand Lodge of Massachusetts.

A NOTABLE CRAFT CAREER

George VI, King of Great Britain, was initiated into Freemasonry in Navy Lodge No. 2612 of London, December 2, 1919, serving as master of the lodge 1921-22. He became a Scottish Rite Mason in United Rose Croix Chapter No. 169, A.&A.R., February 11, 1921, and three days later was exalted in United Chapter No. 1629, R.A.M.

He became a member of the United Grand Lodge of England, February 11, 1921, and was appointed Senior Grand Warden, April 25, 1923, being invested June 6. On July 30, 1924,

he was installed provincial grand master for Middlesex.

On May 15, 1930, he was installed a Knight Templar in St. George's Preceptory No. 6, London, and the following year was installed provincial grand mark master for Middlesex.

On March 8, 1932, he received the 33° Honorary, A.&A.R., later becoming an Emeritus Member of Honour of the Supreme Council of England and Wales.

He was made an affiliate member of Glamis Lodge No. 89, in Angus, Scotland, June 2, 1936, and entered the Royal Order of Scotland, at Edinburgh. At the 200th anniversary celebration of the Grand Lodge of Scotland, he was installed Grand Master Mason of that grand body.

Upon his ascension to the Throne, December 10, 1936, he resigned all Masonic offices and became past grand master of the United Grand Lodge of England and grand patron of the three Royal Masonic Benevolent Institutions.

BARS GAMBLING AND LIQUOR

Robert McMillan, Grand Master of the Grand Lodge of Georgia, recently re-stated in a letter to all lodges in that state the Masonic law of that jurisdiction with respect to a Mason's dealing in malt, spirituous or intoxicating beverages, or engaging in any form of illegal gambling.

The Masonic code of Georgia makes the first an offense the punishment of which is expulsion. Describing the second, the grand master said: "The illegal operation of slot machines or like devices for hazarding of money is gambling and is both a violation of the law of the land and a violation of the laws of Masonry."

It was ordered that his official communication be read in every lodge, that the Craft might take due notice.

OBSERVE ENGLISH

ANNIVERSARY

In honor of the 220th anniversary of the Grand Lodge of England, the Premier Grand Lodge of world Freemasonry, the Masons of Los Angeles, Cal., will hold a service at St. Paul's Cathedral on June 20, 1937. The sermon will be preached by Bishop W. Bertrand Stevens, grand chaplain of the Grand Lodge of California.

All grand lodge officers have been invited, and it is expected that some of them will participate in the service, which will be open to all Masons and their families. The Dean of the Cathedral, the Very Rev. F. Eric Bloy; the organist and choir-master, Dudley W. Fitch, and a majority of the vestry, are active members of the Masonic fraternity.

QUEEN MARY FELICITATED

Queen Mary, of England, who, on May 26, 1937, observed her 70th birthday anniversary, received many messages of congratulation from English Masonic bodies. Her Majesty has been grand patroness of the Royal Masonic Institution for Girls since 1910. On June 27, 1934, she opened the new senior school at Rickmansworth, and on July 12, 1933, she accompanied King George V, to the opening of the Royal Masonic Hospital. She has also visited the Masonic Peace Memorial building in London.

MASONIC RITUAL MUSIC

BY JEAN SIBELIUS

The following article, which will be of general interest to the Craft, was written by Marshall R. Kernochan, and appeared in the *Masonic Outlook*, official publication of the Grand Lodge of New York, issue of May, 1937, which publication has courteously given permission to re-publish the article in full:

"Even among the Craft it is not generally known that Jean Sibelius, who, in the opinion of those best competent to judge, is the foremost living figure in the field of creative music, is also a right worshipful brother of the Grand Lodge of Finland, which is a Masonic offspring of our own grand lodge.

"Nearly all of us who enjoy listening to fine music are familiar with R. W. Bro. Sibelius' great tone-poem, *Finlandia*, his *False Triste*, and other examples of his genius. Few, however, are aware that he has also composed Masonic ritual music for use in the Finnish grand jurisdiction. This music, inspired by R. W. Bro. Sibelius' affection for our fraternity and its ancient ritual, must be held to rank with his best work. It has vitality, beauty and expressiveness, and irresistibly suggests the composer's native Finland, with her blue forest-fringed lakes and bracing pine-scented air.

"Learning from M. W. Charles H. Johnson, grand secretary, that New York Masons had heard of, and were deeply interested in, this music, the Grand Lodge of Finland, in a truly filial and fraternal spirit, sent to our grand lodge a beautifully bound copy, expressing the desire that it be used for Masonic purposes only.

"R. W. Bro. Sibelius' Masonic Ritual Music has now been published by our grand lodge, with English words, in order that it may be available to those interested in the best in art. The volume consists of nine numbers, comprising vocal solos and pieces for organ or piano, with the addition of arrangements for male quartet or two

of the vocal numbers. There are, therefore, actually eleven pieces. The English texts have been carefully paraphrased by the writer from the original Finnish.

The music may be obtained, by duly accredited brethren, at the office of the grand secretary. The price is \$1.25 per copy; in the case of a quartet, the required five copies will be specially priced at \$6.00. To those entitled to have them, cue sheets will be furnished, giving the places in the ritual where the several numbers are meant to be used. Our grand lodge has promised that the music will be used for Masonic purposes only. We are sure that this promise will be sacredly kept by all the Craft."

OPEN TO VISITING MASONS

The Grand Lodge of France announces that communications will be held in certain lodges at Paris during the World's Fair in the months of June, July, August and September, 1937. Masons from all parts of the world are especially invited to attend as many of these communications as they desire.

The first communication, June 10, was held by Anglo-Saxon Lodge.

Lodge Goethe will hold communications on June 24th and 27th, and Lodge Cosmos will hold its meetings on July 8th, July 22nd, August 12th, August 26th and September 5th, and the American Lodge of Paris on September 9th.

Most of the communications will include the Master Mason degree. The one on July 8th will celebrate the 50th anniversary of the lodge and honor eminent Masons serving the cause of peace; the meeting for September 5th is in honor of the members of the International League of Freemasons.

All speeches will be translated into English, German, Spanish and French.

For the convenience of visitors, morning dress, white aprons and gloves are to be worn.

The Supreme Council, A.A.S.R., of France, and its dependencies will confer the 18th degree on July 2, and the 30th degree on September 24 in Paris. M. Jacques Marechal, lieutenant grand commander, extends invitations to all qualified Scottish Rite Masons attending the exposition on the above dates to be present at these ceremonies.

LAYS CAPITOL CORNERSTONE

R. Frank Peters, grand master of the Grand Lodge, A.F.&A.M., of Oregon, assisted by the deputy grand master, Carl G. Peterson, and other officers of that grand body, laid the cornerstone of Oregon's new Capitol building at Salem, on the afternoon of

June 17, 1937. Mr. J. A. McLean, chairman of the Oregon state capitol building commission, and other members of the commission and of the state board of control, including Governor Charles H. Martin, Rufus Holman, state treasurer, and Earl Snell, state secretary of state, participated in the ceremonies. The ceremonies were preceded by a parade which included more than one thousand Masons and various units of the Oregon National Guard. The invocation was pronounced by the Rt. Rev. Bishop Benjamin G. Dagwell, and the ceremonies were broadcast by the N. B. C. system.

HONOR CHINESE AMBASSADOR

Grand Master Rollie W. Miller, of the Grand Lodge of California, invited a group of Masons to gather, on May 20th, at the Bohemian Club in San Francisco for the purpose of meeting the new Chinese Ambassador to the United States, Dr. C. T. Wang. Owing to the inability of the grand master to be present, he was represented by William P. Filmer, past grand master and present grand treasurer of the grand lodge, who is also lieutenant grand commander of the Scottish Rite Supreme Council, Southern Jurisdiction. The guests of honor included the Chinese consul-general in San Francisco and the local manager of the Bank of Canton.

During the meeting, which was featured by a luncheon, there was an interchange of Masonic views with the questions and answers on topics of mutual interest. Past Grand Masters Charles M. Wollenberg and Albert E. Boynton, and others, with Past Grand Master Taylor, of the Grand Lodge of the Philippines, contributed largely to the discussion of Masonic affairs in the Orient. Then followed a scholarly discourse on the part of the Chinese ambassador.

Dr. Wang was born in 1882, and was educated in the United States, receiving his baccalaureate degree at the University of Michigan, and that of bachelor of laws at Yale. He also attended St. John's University at Shanghai, winning for himself many academic honors. He became a Mason in International Lodge at Peiping, which body is under the jurisdiction of the Grand Lodge of Massachusetts; is a member of Amity Lodge of Shanghai, and was one of the founders of Nan-king Lodge. He is also a member of the Scottish Rite bodies at Peiping and of the Mystic Shrine.

Mr. Filmer, in his capacity as toastmaster, referred to the eminent guest of honor as the "most prominent among the many Chinese Masons who deserve international recognition." Dr. Wang has served his government as

Prime Minister and as Minister of Foreign Affairs, and is considered well qualified for the high office he now occupies.

INTERNATIONAL ASSOCIATION

The International Masonic Association, with headquarters at Geneva, Switzerland, held a meeting at Prague, Czechoslovakia, August 28 to 31, 1936. The association stressed the duty of Freemasons to honor the country in which they lived, to defend it against any aggression, and to labor for the disappearance of the causes of hate and conflict.

It renewed the appeal that it had addressed to Masonic authorities throughout the world during its conference, held in Luxemburg in 1934, and again asked those world Masonic powers to do everything possible to promote peace among the nations, in order to "spare humanity the shambles of a conflict that might wreck civilization."

It also expressed the hope that the League of Nations and the governments of all states would look with compassion upon those obliged to leave their respective countries for social, political, religious, or racial reasons, and that these exiles be granted the right

of employment necessary to assure their material, moral and social existence.

During the sessions the Association went on record with the following resolution:

"The aim of the State should not be to enslave citizens by suppressing their freedom, but, on the contrary, to achieve brotherly understanding between men of good will, whatever their party, their creed or their opinions." This is especially significant in view of the present anti-Masonic conditions obtaining in Italy and Germany.

The association held that by spreading the Masonic principles of tolerance and liberty, mankind may practice anew those moral virtues which, for centuries, have guided humanity towards progressive civilization, to the end that peoples all over the world might be free to cooperate in a determined effort to secure peace and collective security as opposed to domination and conquest.

POSTAGE PROBLEMS

May 31, 1937.

Editor, MASONIC CRAFTSMAN:

I read with absorbing interest the article on "Thrift" in your April publication wherein it is stated that the

"Secretaries Association of Massachusetts" recommends the mailing of monthly notices "in a semi-sealed envelope under a permit obtainable through the local postoffice at a 1-cent rate, thereby cutting the cost of mailing in half and saving some \$25,000 a year," etc.

It may be interesting and of value to learn of my experience as refers to delivery with reference to a 1½c postage stamp.

First—on less than first class postage we did not receive first class delivery. The notices sent along covering the Annual Conclave of 1936 were so delayed that our Rhode Island Knights did not receive theirs till the morning of our Annual Conclave, notwithstanding they were in the mail ten days previous to the call. These were treated as ordinary circular matter. I had the same experience in mailing the notices of Palestine Commandery No. 10, of which I am Recorder, and as there was important matter on them to be considered it raised havoc at that particular Conclave with the result that my Commandery has readopted first class postage as pertains to our own members and 1½ c. postage on our exchange list, and have concluded by figures that the additional cost is negligible.

Another feature that weighs well with me is that by placing Masonic notices on a plane with ordinary circular matter, makes them very commonplace, it cheapens the importance of them to a very large degree in the minds of our members, hence it seems to me that economies in other directions could well be practiced and give to our members the privacy and dignity and delivery which first class postage guarantees.

Courteously,

MARTIN J. PLESCHINGER.

Grand Recorder G. C. of Mass. & R. I.

BENEFIT UNDER WILL

The Newton Hospital and Joseph Webb lodge of Masons of Boston, Massachusetts, were left bequests in the will of Mrs. Fannie Longfellow Potter of Wellesley, filed in Norfolk probate court to dispose of an estate of \$125,000.

Mrs. Potter left \$2500 to Alfred Dort of Wellesley for faithful services to her husband, the late Homer Potter, and \$500 to Hattie Dort. Outright bequests of \$5000 each were made to the hospital and Masonic lodge.

After disposal of \$20,000 in bequests to friends and relatives, the will provided that the residue be divided among Newton Hospital, Webb lodge, two nieces, Grace L. Anderson of Elmore,

O., and Edith Longfellow of Toledo, Ohio; a nephew, Wilbur L. Longfellow of Port Angeles, Wash., and W. Allan and Maud Lovett of Melrose.

MASONRY'S HIGH TASK

Grand Master Frank A. Copus of the Grand Lodge of Canada in Ontario, addressed the Craft of that jurisdiction on the world-wide mission of Freemasonry. He said in part:

"Let it be Masonry's high task to dedicate herself to a mission of reconciliation, a spiritual reunion with men of goodwill everywhere, rich and poor, Jew and Gentile, Roman Catholic and Protestant, employer and employee, differing so in many respects but alike in this, that we are all children of a common Father and therefore brethren of that better day we all so passionately desire. In this Freemasons can be at one with all good men everywhere. In this we can sink all difference of class, of color, of creed, of race, of politics, of worldly possessions. This is the unique, the outstanding appeal of genuine Universal Freemasonry, and from that appeal may neither you nor I turn away."

The service was preceded by a parade of the Knights, the Grand Marshal being Chalmers L. Pancoast, Deputy Grand Commander of the Grand Commandery of New York. A feature was the massing of the flags and colors of the twenty-nine commanderies and the march of knights in full regalia at the close of the service to the strains of "Onward Christian Soldiers."

INJURED IN AIR DISASTER

Information has been received to the effect that Rolf von Heidenstam, Grand Chamberlain of the Grand Lodge of Sweden, who was a passenger on the *Hindenburg*, was severely injured when the Zeppelin was destroyed, May 6th, at Lakehurst, N. J. He is in a New York hospital and his recovery is held to be certain.

During the 177th celebration of the Grand Lodge of Sweden last year, Mr. von Heidenstam was on the entertainment committee of that Grand Lodge and showed many courtesies to the visiting American Masons.

The *Hindenburg* disaster brings to mind the fact that two other leading Masons of Sweden, namely, Sir Admiral Lindman and Charles R. Dickson, of Stockholm, were instantly killed last December in an airplane disaster at Croydon Airport, England, while returning from the 200th anniversary celebration of the Grand Lodge of Scotland.

GRAND LODGE

ANNIVERSARIES

The past few months have witnessed the celebration of the 200th anniversary of the Grand Lodge of Scotland (November 28 to December 5, 1936) and a similar occasion observed by the Grand Lodge of South Carolina (April 5 to 8, 1937). In May of this year, the Grand Lodge of New York observed the 200th anniversary of the establishment of Masonry in the Empire State and the Grand Lodge of Maryland celebrated its 150th birthday. More occasions of this character are scheduled for the next several years, notably the observance of the 200th birthday of the Grand Lodge of Nova Scotia in 1938.

STONE LAID BY MASONS

Using the engraved trowel employed by George Washington at the cornerstone laying of the U. S. Capitol, Philip O. Shepherd, Master of Columbia Masonic Lodge, Clarendon, Va., laid the cornerstone of the new Post Office building in that town, on May 5, 1937. Forty-six historic floats, four bands and more than 3,000 school children participated in the parade, which was led by Howard B. Fields, Grand Marshal. The principal address was delivered by Postmaster General James A. Farley.

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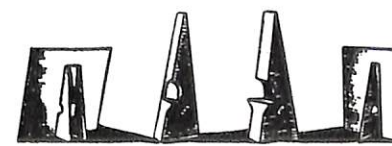
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MULEISH?

"Why do you say that he is a man of stable habits?"
"Because he kicks like a mule."

HONI SOIT . . .

Fussy Lady: "Is the 4:10 a good train?"

John Spikes: "Well, people will talk, of course, ma'am, but there's nothing definitely known ag'in 'er."

GRAVE BUSINESS

"My brother is working with 5,000 men under him."

"Where?"

"Mowing lawns in a cemetery."

ALONE AT LAST

Warden (to doomed prisoner): "Do you have any last request to make before I turn on the juice?"

D. P.: "Yeah, take it easy, I've got a weak heart."

COLORED PHILOSOPHY

A colored boy was strolling through a cemetery reading the inscriptions on the tombstones. He came to one which read, "Not dead but sleeping."

Scratching his head the negro remarked: "He sure ain't foolin' nobody but hisself."

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NO STATIC

Judge: "What is your name and occupation and what are you charged with?"

Prisoner: "My name is Sparks, I am an electrician, and I'm charged with battery."

Judge (after recovering his equilibrium): "Officer, put this guy in a dry cell."

CAUSE AND EFFECT

Barber: "What's the matter? Ain't the razor takin' holt?"

Victim: "It's taking holt all right, but it ain't lettin' go."

HOW TRUE

"What have you done?" Saint Peter asked,

"That I should admit you here?"

"I ran a monthly," the editor said,

"For the lodges for one long year."

Saint Peter pityingly shook his head,

And gravely touched the bell.

"Come in, poor thing, select a harp.

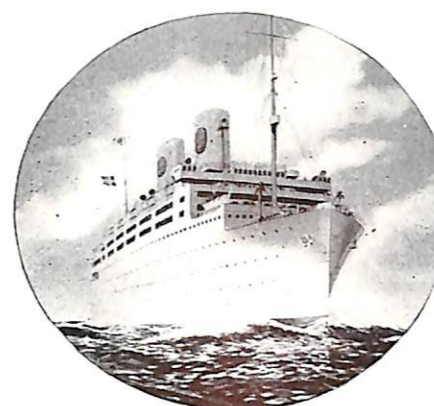
You've had your share of hell."

REASON ENOUGH

City Man (to farmer): "Why are those bees flying around so frantically?"

Farmer: "I guess they have hives."

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CONTENTS:

- I. WHAT IS MASONRY?
- II. THE LOST WORD
- III. ALLEGORY AND SYMBOL
- IV. SECRECY
- V. THE TEMPLE
- VI. DO YOU BRING ANYTHING WITH YOU?
- VII. THE PILLARS
- VIII. ROUGH AND FINISHED STONES
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